

[CONFIDENTIAL.]

[No. 14 of 1892.]

# REPORT ON NATIVE PAPERS

FOR THE  
Week ending the 2nd April 1892.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí" ... ..	Tangail, Mymensingh	600	27th March 1892.
2	"Bankura Darpan" ... ..	Bankura	.....	
3	"Kaliyuga" ... ..	Calcutta	.....	
4	"Kasipur Nivási" ... ..	Kasipur, Barisál	280	
5	"Navamihir" ... ..	Ghatail, Mymensingh	500	
6	"Ulubaria Darpan" ... ..	Ulubaria	700	
Tri-monthly.				
7	"Hitakari" ... ..	Kushtia	800	22nd ditto.
Weekly.				
8	"Bangavási" ... ..	Calcutta	20,000	26th ditto.
9	"Banganivási" ... ..	Ditto	8,000	25th ditto.
10	"Burdwán Sanjivani" ... ..	Burdwan	335	22nd ditto.
11	"Cháruvartá" ... ..	Sherepore, Mymensingh	400	27th ditto.
12	"Dacca Prakash" ... ..	Dacca	2,200	
13	"Education Gazette" ... ..	Hooghly	825	25th ditto.
14	"Grámvási" ... ..	Ramkristopore, Howrah	1,000	21st ditto.
15	"Hindu Ranjiká" ... ..	Boalia, Rajshahi	212	23rd ditto.
16	"Hitavádi" ... ..	Calcutta	.....	24th ditto.
17	"Murshidábád Pratinidhi" ... ..	Berhampore	.....	
18	"Navayuga" ... ..	Calcutta	500	26th ditto.
19	"Prakriti" ... ..	Ditto	.....	18th ditto.
20	"Pratikár" ... ..	Berhampore	609	24th ditto.
21	"Prithivi" ... ..	Calcutta	.....	
22	"Rangpur Dikprakash" ... ..	Kakinia, Rangpur	.....	23rd ditto.
23	"Sahachar" ... ..	Calcutta	800-1,000	19th ditto.
24	"Sahayogi" ... ..	Barisál	342	26th ditto.
25	"Sakti" ... ..	Dacca	.....	
26	"Samáj-o-Sáhitya" ... ..	Garibpore, Nadia	1,000	28th ditto.
27	"Samaya" ... ..	Calcutta	3,000	
28	"Sanjivani" ... ..	Ditto	4,000	25th ditto.
29	"Sansodhini" ... ..	Chittagong	.....	23rd to 26th and 28th March 1892.
30	"Sáraswat Patra" ... ..	Dacca	300	
31	"Som Prakash" ... ..	Calcutta	600	27th to 31st March 1892.
32	"Srimanta Sadagar" ... ..	Ditto	.....	
33	"Sudhakar" ... ..	Ditto	3,100	25th, 26th, and 28th to 31st March 1892.
34	"Sulabh Samáchar" ... ..	Ditto	.....	24th to 26th, and 28th to 30th March 1892.
Daily.				
35	"Banga Vidyá Prakashiká" ... ..	Calcutta	500	28th and 29th March 1892.
36	"Bengal Exchange Gazette" ... ..	Ditto	.....	28th March 1892.
37	"Dainik-o-Samáchar Chandriká" ... ..	Ditto	1,000	
38	"Samvád Prabhákar" ... ..	Ditto	1,500	28th March 1892.
39	"Samvád Purnachandrodaya" ... ..	Ditto	300	
40	"Sulabh Dainik" ... ..	Ditto	.....	28th March 1892.
ENGLISH AND BENGALI				
Weekly.				
41	"Dacca Gazette" ... ..	Dacca	.....	28th March 1892.



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HINDI.					
Monthly.					
42	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	50	24th March 1892.	
43	"Kshatriya Patriká" ... ..	Patna	250		
Weekly.					
44	"Aryávarta" ... ..	Calcutta	750		
45	"Behar Bandhu" ... ..	Bankipore	500		
46	"Bhárat Mitra" ... ..	Calcutta	1,200		
47	"Champaran Chandrika" ... ..	Bettiah	350		
48	"Desí Vyápári" ... ..	Calcutta	.....		
49	"Hindi Bangavási" ... ..	Ditto	.....		
50	"Sár Sudhánidhi" ... ..	Ditto	500		
51	"Uchit Baktá" ... ..	Ditto	4,500		
URDU.					
Weekly.					
52	"Al Punch" ... ..	Bankipore	.....	25th ditto.	
53	"Anis" ... ..	Patna	.....		
54	"Calcutta Punch" ... ..	Calcutta	.....		
55	"Darussaltanat and Urdu Guide" ... ..	Ditto	340		
56	"General and Gauharíasfi" ... ..	Ditto	.....		
57	"Mehre Monawar" ... ..	Muzaffarpur	.....		
58	"Raisul-Akhbari-Murshidabad" ... ..	Murshidabad	150		
59	"Setare Hind" ... ..	Arrah	.....		
URIYA.					
Monthly.					
60	"Asha" ... ..	Cuttack	165	10th and 17th March 1892. 9th and 6th ditto. 12th and 19th ditto.	
61	"Echo" ... ..	Ditto	.....		
62	"Pradíp" ... ..	Ditto	.....		
63	"Samyabadi" ... ..	Ditto	.....		
64	"Taraka and Subhavártá" ... ..	Ditto	.....		
65	"Utkalprána" ... ..	Mohurbhunj	.....		
Weekly.					
66	"Dipaka" ... ..	Cuttack	.....		
67	"Samvad Váhika" ... ..	Balasore	200		
68	"Uriya and Navasamvád" ... ..	Ditto	420		
69	"Utkal Dípiká" ... ..	Cuttack	420		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
70	"Paridarshak" ... ..	Sylhet	480	21st March 1892.	
71	"Silchar" ... ..	Silchar	500		
Weekly.					
72	"Srihatta Mihir" ... ..	Sylhet	332		







## II.—HOME ADMINISTRATION.

## (b)—Working of the Courts.

The *Pratihar*, of the 18th March, says that, pursuant to its retrenchment policy, Government has proposed the abolition of the Azimganj Munsifi in the Murshidabad district, because the number of cases in that munsifi is not very large just now; and Mr. Beveridge, the District and Sessions Judge, was sent to Azimganj to make the necessary enquiries. It is gratifying to hear that Mr. Beveridge has submitted a report expressing himself against the proposed abolition. He has also advised an increase in the work of the munsifi by the inclusion of some neighbouring thanas within its jurisdiction. It is certainly not advisable for Government to abolish a munsifi simply because its file happens to be at one time light. The Azimganj Munsifi is situated at a great distance from the Sadar, and Mr. Beveridge's report on the subject will, therefore, give great satisfaction to the local public.

PRATIHAR,  
March 18th, 1892.

2. Referring to the Pabna murder case, the *Bangavasi*, of the 26th March, says:—Several newspapers have taken advantage of the Pabna murder case to give vent to

BANGAVASI,  
March 26th, 1892.

The Pabna murder case. their resentment against the police, and are demanding a minute enquiry into the conduct of the police officers who investigated the case. It can scarcely be said that such an agitation in the press is quite gratuitous, but will it produce any good? Very probably the case was conducted by a Sub-Inspector of Police and three or four constables, and any fault in the investigation should therefore be attributed to them. And so, if an enquiry is made and faults are discovered, it is probable that one of them will be dismissed. But what good will that do? If any real good is to be done, one must go to the very root of the affair. Certain irregularities have been now found in the police diary of the case, but why were they not found out before by the higher police officers? And seeing that they were not discovered earlier, there is no denying that not only the investigating officer was guilty of dereliction of duty, but the higher officers, whose duty it was to detect irregularities in the diary, were either guilty of gross neglect of duty, or winked at the misconduct of their subordinates. Again, Ahsanulla was sent up by the police as one who had confessed his crime. But Ahsanulla never confessed his crime before any trying officer. Why was it so? Did the higher police authorities enquire into the cause of this difference between Ahsanulla's conduct as reported by the police and his real conduct? It is clear, therefore, that an enquiry into the conduct of the investigating officer alone will do little good. Take up the matter if it can be pushed to its very roots, or let it entirely alone.

The Lieutenant-Governor has kindly given Ahsanulla his life. But His Honour's kindness has gone no further. But the writer cannot understand why His Honour has been partially kind to Ahsanulla. Taking Ahsanulla to have been really guilty, His Honour, at the prayer of a handful of men, could not commute the sentence of death passed on him to one of transportation for life. Nor is it likely that His Honour commuted the sentence on the suspicion that the police diary of the case was not correct. For such suspicion, if really entertained, should have led His Honour to release the man altogether.

The writer is still less able to understand the trial in the Sessions Court. In the Sessions the case for the prosecution was certainly conducted by a Government pleader. But why did not that officer point out the discrepancies in the police diary? It is said that there was no pleader for the defence. But even if there had been one, it would have been impossible for him to know of the discrepancies in that diary. The only opportunities which a pleader for the defence in a criminal case has of meeting with his client are in the court-room, and that is not the place where he can elicit all possible information from his client. And the accused, on his part, has hardly any opportunity of letting his pleader know everything which he ought to know. And, in many instances, either through ignorance or from fear, the accused cannot give his pleader all the correct information in his possession. The friends of the accused, who assist his pleader, are also in no better position than the accused himself in the matter of giving the pleader all requisite information. But the Government pleader labours under none of



the disadvantages under which the pleader for the defence has to labour. He enjoys greater advantages and possesses greater powers than the pleader for the defence. The Government pleader in Ahsanulla's case could have, if he had wished, looked into the whole police record of the case. But he either did not at all look into those records, or, having looked into them, did not draw the attention of the court to the discrepancies referred to. Surely the Government pleader did not do his duty in this case conscientiously, or the case would have been decided in strict accordance with justice. The Government pleader enjoys almost unlimited powers. He has the privilege even of withdrawing a case with the consent of the trying officer, thereby instantly setting free the accused. The law expressly gives him this power. The Government pleader, moreover, is not, strictly speaking, a pleader for the prosecution. He is under no obligation to get the conviction of the accused at any cost. And not to speak of a Government pleader, even the pleader or counsel, for a private prosecutor ought not to be anxious to get the accused convicted. Just read what the Chief Justice of the Bombay High Court said in the case of Kasinath Dinakar. His Lordship said:—"It has been well said by a learned Judge that the counsel for the prosecution had most accurately conceived his duty, which is to be assistant to the court in the furtherance of justice, and not to act as counsel for any particular person or party. He should not by statement aggravate the case against the prisoners, or keep back a witness, because his evidence may weaken the case for the prosecution. His only object should be to aid the court in discovering truth. He should avoid any proceeding likely to intimidate or unduly influence witnesses on either side. There should be on his part no unseemly eagerness for, or grasping at, conviction." These are not words coined by the writer himself, they are words uttered by a Judge having a profound acquaintance with criminal trials. But did the Government pleader, who conducted the case against Ahsanulla of Pabna, bear in mind the maxims laid down in these wise words for the guidance for all Government prosecutors? If he did, why were not the police records of the case exposed at the time of the trial?

People now and then hear of a Deputy Magistrate guiding himself more by a thought for the safety of his appointment than by considerations of justice in the decision of cases coming up before him for trial. But the Government pleader is under no such necessity. For, in appointing him, Government does not expect that he should look to the interests of the prosecutor alone, and throw all possible obstacles in the way of the accused getting off. It is perfectly superfluous if the accused engages pleader or counsel to conduct his defence. That he does so is partly because he feels diffident without some one to represent him, and partly because he thinks that the Government pleader seldom does his duty conscientiously, the duty, that is, of eliciting the truth in every case, and not of getting the accused convicted.

SANJIVANI,  
March 26th, 1892.

3. The *Sanjivani*, of the 26th March says that on the 18th instant last, Mr. Windsor, Joint-Magistrate of Serampore, driving with the Commissioner of the Burdwan Division and the District Superintendent of Police, Mr. Fullerton, came near the railway gate just when a passenger train was approaching the station. The gate-keeper refused to open the gate, as the signal for the in-coming train had been already given. Mr. Windsor thereupon alighted from his carriage and severely beat the gate-keeper and another man whom he had found near the gate. Now, the gate-keeper only did his duty in refusing to open the gate, nay, he would have been guilty of grave breach of duty, and might have been the cause of the loss of a large number of lives if he had opened the gate by Mr. Windsor's order. Will not the man have justice done to him in the matter of this act of oppression which was committed on him in the presence of the Divisional Commissioner and the District Superintendent of Police? Will not Sir Charles Elliott take notice of the matter, but allow Mr. Windsor to escape unpunished because he is a Civilian?

DACCA PRAKASH  
March 27th, 1892.

4. The *Dacca Prakash*, of the 27th March, says that the Iswarganj munsifi, in the Mymensingh district, is 35 miles from the Sadar munsifi, and its transfer will therefore be a source of great inconvenience to the local public. The work of the munsifis all over the

The proposed abolition of the Iswarganj munsifi in the Mymensingh district.



country is increasing at so rapid a rate that it would be a mistake to abolish any of them. Government abolished the Narayanganj munsifi, but it has since had to establish two munsifis at that place. And will Government be guilty of the same indiscretion in regard to the Iswarganj munsifi?

5. The *Darussaltanat and Urdu Guide*, of the 28th March, censures the conduct of Mr. Carey, Assistant Magistrate of Bankipore, in putting a mukhtar of his Court to *hajut* for pressing him to record certain statements made by a witness.

DARUSSALTANAT  
AND URDU GUIDE.  
March 28th, 1892.

(d)—Education.

6. The *Gramvasi*, of the 21st March, heartily thanks the Lieutenant-Governor for the encouragement which he has given to Sanskrit learning by sanctioning grants of money in aid of the Sanskrit *tols*.

GRAMVASI,  
March 21st, 1892.

The moral education movement.

7. The *Burdwan Sanjivani*, of the 22nd March, writes as follows:—

BURDWAN SANJIVANI,  
March 22nd, 1892.

The English Raj is now doing its best to impart moral instruction to Indian boys. The subject of moral education has occupied its attention for the last few years. Some native gentlemen have been, in a manner, chosen by Government for doing work in this connection, but how that work will be done has not yet been understood by the public. Probably no class of people have any objection to see moral instruction imparted to boys; for no one wishes to see his children grow up immoral. The attempt of Government in this direction is, therefore, very proper and worthy of itself. But as different people have different notions of morality, the question of the manner in which moral instruction will be imparted to boys in this country causes considerable anxiety to the writer. Morality as understood by Englishmen is absolutely unconnected with religion, but, as understood by Hindus, is intimately connected with it. It is this difference in the conception of morality which is causing anxiety to the writer.

Englishmen naturally love their own manners and customs. Whenever, therefore, they feel a desire to improve the morality of Indian people, they try to introduce their own manners and customs into this country. But as those manners and customs are unsuited to the Indian people, their introduction does more harm than good.

A Mussalman cannot be expected to approve the system of morality which is recognised either by the Hindu or the Christian. In the same way, no Hindu can regard with favour the Mussalman or the Christian system of morality; and the Christian will absolutely discard the system of morality of either the Hindu or the Mussalman. This being the case, the question of imparting moral instruction to Indian boys ought to be handled with great caution. Any attempt to lay down a uniform course of instruction for boys of all sects and classes will be likely to do more harm than good. A Hindu boy, who has faith in his own religion, will never like to be taught morality by a Mussalman. It is, therefore, desirable that Government should entrust the work of moral instruction to boys of different sects to the leaders of those sects, and it should also ask the educated and sensible men in every community to compile moral readers for the use of the boys of that community. If these suggestions are adopted, and if a regular supervision is kept over the work of imparting moral instruction, people of all classes will feel happy and will praise Government for its move in this direction. If the present agitation about moral education has no other object than the improvement of the morality of boys, then the writer's suggestions are not likely to be looked upon with disfavour in any quarter. But if the object of the movement is to effect some secret purpose in the name of moral education, then the writer's proposals will certainly meet with opposition. But the writer has confidence in the good sense and intelligence of Government, and hopes that it will not allow itself to be deluded in all matters by the representations of self-seeking men, and that it will see through the motives of such men. The Hindus are a loyal people. They make their wants and wishes known to Government in due time. If Government grants



their wishes, they are transported with joy; if it rejects them, they feel deeply aggrieved. If Government wants to do good to a particular class of its subjects, it ought to know beforehand the views of that class, for, when a service is rendered to a people against their wish, it hardly pleases them. It will be a matter of great regret if Government selects particular individuals for imparting moral instruction to the public.

SAHACHAR,  
March 23rd, 1892.

8. The *Sahachar*, of the 23rd March, is glad to learn in the *Calcutta Gazette*, of the same date, that Government is about to take steps for the improvement of the Sanskrit

*tols*, and has sanctioned Rs. 18,000 for the purpose. Pandit Mahesa Chandra Nyayaratna, Principal of the Sanskrit College, deserves thanks for his efforts in the cause of Sanskrit learning, for it is his report on the subject of the Sanskrit *tols*, which he visited by order of Government, that has awakened Government interest in the matter. Government also deserves thanks for its liberality in this direction. Pandit Mahesa Chandra should be asked to do the duties of Inspector of *tols* in addition to his duties as Principal of the Sanskrit College, and given an increase of salary in consideration of the additional work. The writer has not the least doubt that Sanskrit *tols* will revive under his supervision.

BANGANIVASI,  
March 25th, 1892.

9. The *Banganivasi*, of the 25th March, says that on the 13th April next, Sir Alfred Croft will proceed to England on fifteen months' furlough, and the *Indian Mirror*

says that on the eve of his departure Sir Alfred will procure extension of service for some of his favourite subordinates. But this will be very wrong on Sir Alfred's part, and Sir Charles Elliott should put a check upon such jobbery.

SANJIVANI,  
March 26th, 1892.

10. The *Sanjivani*, of the 26th March, says that Government has resolved to withdraw from the Krishnagar College, transferring its management to private hands, or to some local body. The Bengal Government, it is said, has accordingly instructed the District Magistrate of Nadia to find out and arrange means for making such a transfer. But the writer is not aware of a single individual in whole Krishnagar who can take charge of such an important institution, with the single exception of Raja Kshitis Chandra, and even Raja Kshitis Chandra's circumstances are not such as to warrant his taking upon himself such a grave and important charge. And it is therefore probable that, failing to transfer the College to private hands, Sir Charles will seek its abolition. Considering His Honour's erroneous and narrow education policy, it seems improbable that the Krishnagar College will yet live for a long time.

PRAKRITI,  
March 26th, 1892.

11. The *Prakriti*, of the 26th March, refers to the theft of the question papers for the Entrance Examination, and remarks as follows:—

The Entrance Examination scandal  
It is said that the thieves came to Calcutta and tried to bribe the clerks of Mr. Nash's office. If so, why did not the clerks hand them over to the Police? The thieves also tried the clerks of the General Post Office, but the latter did not think it worth their while to inform the Registrar of the matter. Again the theft at Mr. Ewbank's house must have been committed with the help of his durwan or bearer or other domestic; and so as soon as it was rumoured that the questions had been stolen, the packets containing the questions ought to have been examined and then all doubt on the subject would at once have been set at rest. It is desirable that the thieves should be traced and severely punished for having attempted to pass by unfair means. Again, as the clerks of the Registrar's office did not give timely information to the Registrar or the Syndicate of the intention of the thieves, they should be dismissed.

PRAKRITI.

12. The same paper says that neither the constitution of the Higher Training Association, nor its method of work, is calculated to raise hopes in the public mind about its success. There is absolutely no agreement among its leaders in point of religious belief and the sentiment of nationality.

No one who is not a Hindu can give such moral instruction as will be in accordance with the Hindu religion. Similarly, a Mussalman cannot take him as his religious instructor who is not himself a Mussalman. But among the members of the Association, there are those who are aliens in religion to the boys whom they have been asked to instruct. One result of this will be that those



who will attend the moral lectures of the Association will lose their national characteristics. The Universities in this country are not founded on the model of the Universities of Cambridge and Oxford, nor are their students given the same facilities for practising *brahmacharyya* (a life of abstinence) as were given to students in ancient India. Under these circumstances, the morality of the boys can be improved only by giving them such instruction as will be in accordance with their own religion, otherwise moral disorder will increase among them, instead of diminishing. As moral instruction produces no effect when dissociated from religion, it is very desirable that Hindu and Mussalman boys should be taught morality by devout Hindu teachers and Mussalman maulavis respectively.

Selection of text-books.

13. The *Dainik-o-Samachar Chandrika*, of the 28th March, has the following :—

Considering that it is impossible for our Western Government to preach any morality other than that which prevails in the West, and that no system of morality differing from that which has been always followed and cherished by Government will ever meet with its approval, it is only fair and reasonable that Government's attitude in this matter, as well as in that of selecting text-books for schools and colleges, should be one of strict non-interference. What Government has a right to see is that the text-books placed in the hands of boys and young men in this country contain no seditious matter. It has no right to extend its supervision any further. In the matter of morality it ought to remain perfectly neutral. For morality is indissolubly connected with religion.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
March 28th, 1892.

What should Government then do? To begin with the text-books appointed by the University. The authorities of the University should see that no text-book finds a place in the curriculum of its studies which can in any way wound the religious feeling of any class of students in this country. And this point should receive particular attention in selecting or compiling books on subjects which must be read in English, and particular care should be taken that such selections contain no reflections on Hindu worship, and on old and immemorial Hindu customs and ceremonies. The History of India, written by the Civilian Babu Rames Chandra Datta, contains attacks on the Hindu religion and observances, and if this book is to be appointed as a text-book at all, all those portions should be omitted which contain such attacks. And if any portions of the work contain attacks on the Muhammadan religion, those portions too should be omitted. And this remark should apply to all text-books whether in literature, in history, in geography or in Science. As a matter of fact, however, many text-books prescribed by the University contain objectionable matter of this kind. Of course, there can be no objection to fixing for the candidates for the Entrance Examination books in Bengali and Urdu which contain matter not opposed to the teaching of the Hindu and Muhammadan religions, respectively, provided that Bengali is taken up only by Hindu and Urdu is taken up only by Muhammadan candidates. But a book which is intended for all boys, whatever their religion may be, should have nothing in it which may do violence to the religious feelings of any one among them. So much for the University. As regards schools and colleges generally, it should be remarked at the outset that there is no reason why Hindus, Mussulmans and the followers of other religions should all be made to read in one and the same school. The proper course would seem to be that, in places where the Hindus preponderate, there should be separate schools for them subsidised by Government. If, however, it be necessary to make arrangements for the education of Mussulman boys in such localities, either a small and separate school should be set up, or a separate class should be opened in the school which is attended by Hindu boys. And if that is found impracticable, and Hindu and Mussulman boys have to read together, only such books should be read in the school as do not contain attacks on any religion. Similar arrangements should be made in places where the Mussalman population is larger than the Hindu. The best arrangement, however, would be that under which it would not be necessary for Hindus and non-Hindus to read together in one and the same school.

It would be still better if arrangements could be made for holding separate examinations for Hindus and non-Hindus. This remark applies to the University examinations also. That the suggestions can be easily given effect to in



connection with the Middle Scholarship and Primary Scholarship Examinations ought to be perfectly plain to all. When arrangements have been made for holding separate examinations for European and Eurasian boys, there is no reason why the same thing cannot be done for the benefit of Hindu and non-Hindu boys. Separate examinations will lead to separation of text-books, and it will be easy to fix Hindu books for Hindu boys and non-Hindu books for non-Hindu boys.

But so long as this is not done, it behoves the authorities to proceed cautiously in this matter. And books which contain any attacks on, or insinuations against any religion no matter whether the attacks and insinuations are direct or indirect, open or covert, should not be prescribed as text-books for all classes of native students. If you can not fix Hindu text-books out of deference to the opinion of the non Hindus, you cannot also fix non-Hindu text-books out of deference to the opinion of Hindus, the more so as in India the number of Hindus is twenty crores, that of Mussulmans six crores, and that of non-Hindus only one crore.

It is therefore to be hoped that the authorities of the Calcutta University and the members of the Central Text-Book Committee will, in selecting text-books, consult the views and wishes of only the Hindus and Mussulmans who constitute the majority of the population of this country, and pay no heed to the views of the microscopic minority of non-Hindus and non-Mussulmans, for whose education separate schools have been established in Calcutta.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
March 28th, 1892.

14. The same paper is informed that about 50 per cent. of the boys who went up for the last Entrance Examination have passed that test, and yet the results will not be published until those of the re-examination which

will be held at Patna are also ready for publication, for the authorities of the University are said to be anxious to preserve uniformity as regards the results. The writer cannot approve of this course. To withhold the publication of results affecting thousands of students simply for the purpose of securing in the results of the examination of a few boys a uniformity which must be, in the nature of things, impossible, can never be just or proper, and considering the anxiety and suspense and interruption of study which the delay must occasion to the boys, the results of the examination already held should be published at once. The results of the re-examination which will be held at Patna may be published afterwards in the form of a supplement.

DAINIK-O-SAMACHAR  
CHANDRIKA.

15. The same paper says that the candidates who were examined in Sanskrit at the last F. A. Examination have shown a lamentable ignorance of that language. But the fact need not cause surprise to anybody. Sanskrit as studied in the colleges, not excepting the Sanskrit College, for the purpose of passing the University Examinations, including even its highest or the M. A. Examination, enables the students to acquire nothing more than a very poor smattering of that language. The plea that the introduction of Bengali as a second language in the F. A. and the higher examinations of the University will injure the study of Sanskrit is simply worthless, considering that the students do not, under the existing arrangements acquire anything like a respectable knowledge of Sanskrit, and that the time they are obliged to spend in its study for the purpose of passing the examinations is simply wasted. If Bengali is made a second language in the F. A. and B. A. Examinations, that time may be profitably spent by the candidates in acquiring a sound knowledge of their vernacular.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Mar. 29th, 1892.

Government aiding the *tols*.

16. The *Dainik-o-Samachar Chandriká*, of the 29th March, has the following :—

Sanskrit *tols* still command greater respect in Bengal Proper than in Bihár and Orissa. But the number of these *tols* has decreased everywhere, and with the decline of Sanskrit studies, the number of pupils studying in these *tols* has also decreased. English education has done great mischief to the country, and the Sanskrit *tols* have also to some extent suffered from its diffusion. English civilisation has increased people's love for wealth, and even the pandits now love money more than they did before. The disease is contagious, and all classes of people have been affected by it. The wife of the illustrious Raghunandan, the great *Smarta* writer of Navadvipa, showed to the wife of the local Rajá the red thread,



encircling her wrist, which indicated that her husband was alive, and said that the prestige of Navadvipa would last as long as the thread round her wrist would last, meaning that it would pass away with the death of her husband. But in self-same Navadvipa, the tinkle of golden jewellery is now heard in the zanânas of the pundits. Love of learning decreases in proportion as love of money increases. Buno Ramanath (literally, the wild Ramanath), the renowned Naiyayika, dined comfortably on soup prepared from tamarind leaves, while the wife of Raghunandan had nothing better than a bit of red thread to show that her husband was alive. But Ramanath has obtained immortality by his learning, while Raghunandan still leads the Hindu society of Bengal. Great men like these do not die. But the present pandits of Navadvipa, though living, are as good as dead. Compared with their ancestors, they are not pandits at all. Love of money has been their ruin. The goddess of learning looks with disfavour on him who pays court to her sister the goddess of wealth.

The income of the pandits of Bengal has not decreased, for they still receive gifts of money from the public as they used to do formerly. Of course, they no longer get grants of brahmottar land from Rajas and zamindars, but their income from voluntary gifts from the public has not decreased. Buno Ramanath had not the income which Mahamahopadhyaya Bhuban Mohan Vidyaratna, the present chief Naiyayika of Navadvipa, has, nor had Raghunandan anything like the competency which was possessed by pandit Brajanath Vidyaratna, the late chief Smarta of Navadvipa. But all this notwithstanding, Bhuban Mohan does not command the respect which Buno Ramanath did, nor did Brajanath enjoy a hundredth part of the honour which fell to the lot of Raghunandan. That this is so is simply because Buno Ramanath and Raghunandan were not influenced by love of money like their successors of the present day.

And these remarks apply to every seat of Sanskrit learning. Everywhere the pandit's love of money has increased, and they have lost their zeal in the work of teaching and training scholars. And they have consequently gone down in the estimation of the public. The *Rishis* are held in so much respect, because they studied the Sastras living on wild fruits. For a pandit to love money is to commit a grave sin.

The Greek philosopher, Diogenes, though not a Hindu or an Aryya, said to the King of Macedon—"I do not ask any favour of you. You will do me sufficient favour if you move away a little that I may have the sun shining on me." And ought not the pandits of this country, who are descended from the *Rishis*, to say the same thing to every official of Government who offers them pecuniary help? Government wants to render pecuniary help to the pandits who teach in the *toles*. It has already done something in this direction, and some pandits of Navadvipa and some associations for the cultivation of Sanskrit learning have been, for some time, receiving grants of money from Government. But it seems that Government is not satisfied with rendering this help, and would therefore make the pandits its regular stipendiaries. And stipends have been accordingly promised to the pandits of Navadvipa, Bihâr and Orissa. The pandits of Bhatpara in Bengal have not yet been promised anything, and they should not feel aggrieved because they have not been promised. Nay, considering that it is improper for a pandit to receive charity at the hands of a sovereign who is not a Hindu, they ought to rejoice at their exclusion from the list of stipendiary pandits. They should thank their stars that they have not been given the occasion which has led the pandits of Navadvipa to forsake the path of their ancestors. And admitting that Government is ready to sanction 18,000 rupees in a spirit of perfect disinterestedness and influenced by the one desire of encouraging Sanskrit learning, and admitting also that Mahamahopadhyaya Mahesa Chandra Nyyaratna gave advice to Government in the matter quite disinterestedly, there is still no denying that Sir Alfred Croft's report on the subject reveals a grave political purpose. Sir Alfred says:—"The importance of the pandit class, and the influence which it has and will probably have in the control of the Hindu society, seem to make it a matter of high political moment that interests so large should be entrusted to capable hands. If by a small subsidy, such as that now proposed, the threatened decadence of the class of pandits can be in any way arrested, &c., it can hardly be contested that the money will be well spent." It is now for the reader to discuss the question of Government's motive in this matter.



DAINIK-O-SAMACHAR  
CHANDRIKA,  
March 30th, 1892.

17. The *Dainik-o-Samachar Chandrika*, of the 30th March, thus continues its article on the subject of Government's grant to the Sanskrit *tols*:—

At the time of the Consent Act agitation, Sir Alfred Croft said that the Hindu community still accepts, and will continue to accept with reverence, the opinions of the pandits. The "*he-Babus*" thought that the influence of the pandits had declined, and so they tried to pooh-pooh this opinion. And the old Editor of the *Indian Daily News* was of the same opinion. But the efforts of neither the *he-Babus* nor the Editor of the *Indian Daily News* succeeded. Their failure has brought many of the *he-Babus* to their senses, and it is for this reason that they are now anxious to consult the pandits on the subject of sea-voyages. They have by this time come to know that they will never succeed in ruining Hindu society if they cannot win over the pandits to their view.

Notwithstanding its professions to the contrary, Government knew, at the time of the passing of the Consent Act, that pandits still rule Hindu society. And that is why the Hon'ble Mr. Scoble sought the help of one or two pseudo-pandits. Sir Alfred Croft went further than Sir Andrew, and tried his best to win over some pandits to the side of Government. The writer cannot say whether or not his spies visited Navadvipa, but he is certain that a self-seeking *a-sustri* (one who is not a Sastri, or one who has no right to be called a Sastri) did his best to win over the pandits of Bhatpára, but failed. Sir Alfred has therefore no doubts about the influence of the pandits over Hindu society, and as Sir Charles Elliott has not contradicted or dissented from the political views expressed by Sir Alfred in his letter forwarding the report on the *tols*, His Honour, too, must be supposed to hold the same view regarding the influence of the pandits. This is very much to the credit of the pandits, and will give considerable satisfaction to Hindu society. But this influence of the pandits will be gone if the causes which have combined to create it be interfered with. If Sir Alfred gains his object, the pandit class will be sure to lose their present prestige and influence. The pandit who consents to receive a stipend from Government will fall in the public estimation. And if the pandits receive stipends from Government, they will have to expound the Sastras in a manner which will suit the views of Government, and they will not, at any rate, be allowed to express themselves against Government. Now this is a probability which cannot certainly be viewed with unconcern. The writer has learnt from a reliable source that the Principal and some of the Professors of the Sanskrit College having, at the outset of the Consent Act agitation, expressed their opinion against that measure, incurred the displeasure of Sir Alfred Croft; and none of them could therefore join the agitation against the Consent Bill. But this could not have been if the Professors of the Sanskrit College had not been salaried servants of Government. And the same thing will happen in future as regards those pandits who will receive grants of money from Government for their *tols*. It is certain, at any rate, that none of those who will receive such grants will be able to oppose Government measures, and that it will not be proper for them to do so. And thus their independence in interpreting the Sastras will be gone. The pandits should therefore take care beforehand. Government ought also to have considered it its duty to state the whole case clearly before granting stipends to pandits. For a straightforward policy is always the best policy. It is the duty of the officials of Government to enlighten and inform the pandits on the subject. And as they have not done so, the writer has taken the task on himself. But, after all, Government will not be able to give stipends to all pandits. It probably thinks that the expectation of one day getting pecuniary aid from it will prevent pandits from expounding the Sastras contrary to its views. The writer cannot say whether Government has been actuated in the matter by such far-reaching views. But there are, in Bengal, pandits perfectly free from pecuniary greed, and those pandits will ever oppose measures like the Consent Act, which Government may think of passing in future.

All men are liable to err, and so Sir Alfred has erred in the present case. His attempt to display political insight in connection with the *tol* question will bring forth no good. People will, on the contrary, think that Sir Alfred is misleading Government.



It may be easy to buy the pandit class. But even if Government succeeds in buying them, it will not succeed by that means in tampering with the religious practices and customs of the Hindus. The analogy furnished by the failure of the French Government to bring the clergy under their control should never be forgotten in considering this view of the question. Sir Alfred's reference to political purposes proves that Government's action in the matter of granting aid to the Sanskrit *tois* is not wholly disinterested. It is owing to Sir Alfred that Government has been unable to show that it entertains a disinterested love for its subjects.

The writer had never any faith in Sir Alfred's foresight, but he had faith in that of Sir Charles Elliott. But his faith in Sir Charles's foresight too has been shaken by His Honour's not protesting against the expression of Sir Alfred's political views in this connection. This is certainly to be regretted. The writer will be glad to see Government encourage Sanskrit learning, but he will never support any measure which may be calculated to deprive pandits of their independence in the matter of interpreting the Sastras. The pandits should also bear in mind that their prestige will disappear with the loss of their independence, and that loss of their prestige will mean their downfall as a class. Hindu society, however, can stand without them, and so by taking stipends from Government they will only injure themselves and no one else.

(e)—*Local Self-Government and Municipal Administration.*

18. The *Pratihar*, of the 18th March, says that there are few places in District Boards and the water the mufassal which do not suffer from scarcity of scarcity in the mafassal. water. In past times rich people used to earn religious merit by excavating tanks. But those times are gone, and the rich men of these days scarcely ever think of doing such acts of public beneficence. Their charities have for their object the making of a name. They are therefore never behind hand in making large contributions to big funds, and they open their purse-strings with alacrity for the benefit of famine-stricken people in Russia, though the people of their own villages may be suffering most intensely for want of good drinking-water. There is in almost every village in Bengal more than one big tank, but these tanks have become useless by reason of the deposit of silt therein. To remove the prevailing water scarcity it is therefore only necessary to re-excavate these tanks, and the villagers will be only too glad to help any one who may take the lead in this matter. But who is to take the lead? Those who are loudest in their professions of patriotism in the presence of Government are patriotic only for the purpose of winning Government's good opinion, and are really the most feelingless men in the country. As for Government's taking up this work, it would be useless in these days of retrenchment to ask it to do anything of the kind. The only parties to which people can therefore turn for help are the District and the Local Boards, conducted as they are exclusively by natives. These local bodies now waste a great deal of their income in constructing and repairing village roads. But the country will suffer no positive inconvenience if road work is stopped for two or three years all over the country, and the money obtained by stopping it is spent in the excavation and re-excavation of tanks. So far as the Murshidabad district alone is concerned, the writer ventures to say that one-half, or even one-third, of the money now spent every year in that district in road work will, if spent at intervals of two or three years, be enough to keep the village roads of the district in as good condition as at present; and the saving can be devoted with great advantage to the re-excavation of tanks. It is hoped that the Chairman and the Vice-Chairman of the Murshidabad District Board will take this suggestion into their consideration.

PRATIKAR,  
March 18th, 1892.

19. The *Dacca Gazette*, of the 28th March, says that small-pox is raging violently in Dacca, but the Municipal authorities are doing absolutely nothing to check its progress. They ought to see to the watering of the streets and the cleansing of the drains and latrines with copious application of disinfectants. And they ought not to grudge an expenditure of even five or six thousand rupees for the purpose of arresting the havoc which is being committed by the terrible disease. Government, on its part, ought to help the municipality at this crisis. But Government's apathy seems astonishing. Vaccination cannot

DACCA GAZETTE,  
March 28th, 1892.



be exclusively relied on for the prevention of the disease. Prompt remedial measures ought to be adopted, or the disease will spread all over the town and the villages adjoining it.

(f)—Questions affecting the land.

DARUSSALTANAT  
AND URDU GUIDE,  
March 28th, 1892.

20. The *Darussaltanat and Urdu Guide*, of the 28th March, says that His Honour the Lieutenant-Governor ought to take the opportunity afforded by his visit to Monghyr, to enquire into the condition of the Bihár raiyats for the purpose of judging whether their circumstances will warrant the undertaking of the cadastral survey.

(g)—Railways and communications, including canals and irrigation.

HITAKARI,  
March 22nd, 1892.

21. The *Hitakari*, of the 22nd March, says that it has repeatedly drawn the attention of Government to the injury which is done to the crops by floods near Charaikol in Kushtia in the Nadia district. The people of these parts have also petitioned the Government on the subject, but without effect. On the 14th March last, the Under-Secretary to the Government of Bengal wrote to say that Government was not willing to incur an expenditure of Rs. 1,500 for excavating a canal in that part of the country, and that if half the land-owners of the villages concerned realised the necessity of such a canal, Government might then appoint a Commissioner under Act VI of 1880, and take the necessary steps. Now, will those who have seen with their own eyes the sufferings of the poor in these parts desist for a little while from the pursuit of their own interest and devote the time to alleviating the distresses of their suffering countrymen? It is hoped that the Deputy Magistrate, Babu Rajaninath Chatterji, will, pursuant to the Government letter referred to above, invite the opinion of the local land-owners and send in a report on the subject to Government.

(h)—General.

22. The *Pratihar*, of the 18th March, has the following:—

PRATIKAR,  
March 18th, 1892.

The Lalbagh sub-division of the Murshidabad district.

Eager for retrenchment, but unmindful of the inconvenience which will be caused to the public, Government is about to abolish the Lalbagh sub-division, which is not an unimportant sub-division of the Murshidabad district. The number of cases instituted in the Sub-divisional Court may vary from time to time, but its decrease at any particular time ought not to be made a ground for its abolition, for at another time the number may very greatly increase. The sub-division includes some of the most important trading places in the district. And it was the importance of these places and their distance from the other sub-divisions which induced Government to make Lalbagh a sub-division and place a sub-treasury there. The Murshidabad City, it is true, has lost all its former grandeur, but having still the residence of the Nawabs, it is inhabited by a large population of various occupations and nationalities, who could hardly have lived in peace but for the influence exerted over the place by the Nawab family.

The six thánas contained in the sub-division will be distributed among the remaining three sub-divisions, that is to say, the thánas Sahanagar, Manullabazar, Ashanpur, and Bhagwangola will be transferred to the Sadar sub-division, thána Kalyanganj will be included in the Kandi sub-division, and thána Sagardighi will be placed within the Jangipur sub-division. Lalbagh has an area of 372 square miles and a population of 184,213. But Government has determined to inconvenience all this large population and deprive them of the peace which they now enjoy by abolishing their sub-division. The Murshidabad City alone contains 30,000 people of various nationalities, and it is absolutely necessary that a criminal court, if not a civil court too, should exist near it. There are parts of the Bhagwangola thána which are 17 miles from Lalbagh and not less than 35 miles from Jangipur, not to speak of their distance from the Sadar, and it is clear that it will be exceedingly inconvenient for the people of these places to go to Jangipur, Kandi and the Sadar to institute cases. Again, the Manullabazar and the Sahanagar thánas being great centres of business, their transfer to the Sadar sub-division will necessitate the appointment of an additional Deputy Magistrate at the Sadar. The abolition of the



sub-division will, therefore, cause little saving of money to Government, while it will inconvenience the public and make their life and property insecure. The people of Lalbagh have submitted a petition to Government praying for the continuance of the sub-division, and it is hoped Government will pay heed to their representations.

The Budget.

23. The *Sahachar*, of the 23rd March, has the following on the Budget:—

SAHACHAR,  
March 23rd, 1892.

The *Englishman* newspaper has called the Budget dry, and in the opinion of the writer it is both dry and rotten. It contains nothing new. The Finance Minister hopes for a surplus of 14 lakhs of rupees, but he cannot make any definite promise on the subject. The Military expenditure has been the bane of the country and swallows up 25 crores of rupees every year. And during the current year it will be larger by 1 crore. This additional sum will be required to meet the costs of small wars. It is in consequence of these little frontier wars that the Finance Minister cannot make any definite statement regarding the probable expenditure. Nothing has been done to prevent or reduce the loss from exchange. English statesmen are telling the Government and the people of India to look up to America for redress in this matter. But is India under American rule? France and certain other countries have a silver currency, and if it be possible to have a definite ratio between gold and silver in those countries, why should the thing be impossible in India? Sir David Barbour knows the secret in this matter and has expressed it with reluctance. The Government in this country, he says, is unwilling to see railways constructed to a large extent with native capital and under native management, the reason being that in times of political disturbance, it will not be desirable to have railways under native control. But is it not a fact that in times of war all Governments take the management of railways into their own hands? The fact is, that as English capitalists have constructed railways in this country, and as they are paid the interest on this capital in gold, they are interested in keeping down the value of silver, and this is the reason why nothing has been done in the matter. In consequence of the depreciation of silver, English merchants cannot get Indian goods cheap. The Secretary of State is taking 22 crores of rupees from this country. He sells the Council bills in the London market, and the merchants who purchase them pay themselves by importing Indian goods. And in consequence of the depreciation of silver, the amount, which was formerly equivalent to 50,00,000 maunds of Indian goods, is now equivalent to 70,00,000 maunds. English capitalists have also to be paid larger and larger sums every year as interest on their capital than they used to get before. Thus by cheapening Indian goods in the English market and by increasing the income of English capitalists, the depreciation of silver has proved of great advantage to the people of England. It is reported in the newspapers that Egypt has now a surplus. But Egypt pays interest only to European capitalists, while all people in England are getting their bread cheap at the cost of India, and the capitalists of Lombard Street are growing fat on Indian money. English statesmen see this, but as England is governed by parties votes are much prized there, and the Ministry are not prepared to lose votes on account of India. But as the merchants and manufacturers of Manchester are showing signs of dissatisfaction, there is hope that something may yet be done in the matter. The Budget contains nothing else calling for comment. The revenues of India are so large that a native financier could do almost anything with them, without imposing any tax like the income-tax. And as regards the income-tax, the efforts of Europeans for its repeal have proved fruitless, and they are in no better position than the natives in this matter. The country will never fare well until Anglo-Indians make common cause with the natives and convert India into a second Canada. So long as that is not done, people may fret and gnash their teeth, but they will have to pay money as much as ever.

24. The *Navayuga*, of the 24th March, has the following:—

NAVAYUGA,  
March 24th, 1892.

“Who shall say how many other changes will take place during Sir Charles Elliott's administration? We have already informed the public that Sir Charles is about to abolish the Lalbagh sub-division. And it is now said that His Honour proposes to abolish the Dum-Dum sub-division too. The system of administering justice obtaining under the English Government is a prolific source of trouble to suitors, and the

Abolition of sub-divisions.



abolition of sub-divisions will add to these troubles. Even now in many places in Bengal the district or sub-divisional head-quarters is a distance of two days' journey. Mymensingh, for instance, is a large district, and it requires to be split up into two districts, in order that the Mymensingh people may be spared their present trouble in conducting suits. But their prayer to that effect has been rejected. Will the Lieutenant-Governor's mufassal tours result only in the abolition of sub-divisions?"

BANGANIVASI,  
March 25th, 1892.

25. The *Banganivasi*, of the 25th March, has the following on the Budget:—

The Finance Minister has not made any provision in the budget for famine relief, but he has not failed to make ample provision for military expenditure. 'The demon of famine is coming with jaws wide open in order to devour the country, but has Government set apart even a cowrie to avert the calamity?' The Finance Minister has, it is true, made mention of the subject of scarcity, but he has dismissed it in a few words. According to him the present scarcity is cause for anxiety no doubt, but there is little probability of an actual famine. He thinks that further failure of rain may cause famine, but the weather reports do not justify the apprehension of long continued drought. According to Sir David, therefore, rain may be expected in the months of Ashār and Shravan, and then, according to him, all fear of famine will be dispelled. But those who rely on future contingencies are not given credit for wisdom by the Hindu Shashtra-makers. And Sir David cannot therefore be said to have acted wisely in dismissing all thought about famine by trusting too much to future uncertainties.

It is very probable that Government could not well have provided funds for famine relief without reducing its military expenditure. But there would have been no harm in stopping railway extension this year and devoting a part of the five or six crores of rupees set apart for that purpose to the relief of distress. Of what use will railways be if the people for whose benefit they will be constructed all die of starvation?

As for railway extension, Government can well make over the work to private native enterprise instead of doing it itself, or entrusting it to English capitalists, to whom it must pay a certain interest till the railways constructed are in working order. This is mere waste of money. Native capitalists will willingly accept the offer of railway construction without even the prospect of a Government guarantee. But Government must needs rob Peter to pay Paul.

Perhaps Government means to meet famine, if famine occurs, by raising money by loan; and that is probably the meaning of the statement that Government does not want to make a loan at present, but may contract one in future, if any necessity for borrowing makes its appearance.

For these reasons, the writer has not been able to be satisfied with Sir David Barbour's Financial Statement. And the Anglo-Indian newspapers too have expressed dissatisfaction with it. The *Englishman* has distinctly objected to the extravagant military expenditure. But Government's fear of Russia is not to be dispelled. The slightest stir on the frontiers startles it as caused by the movements of Russia. So long as this fear lasts, money will be spent like water on the north-western frontier.

SANJIVANI  
March 26th, 1892.

A correspondent of the *Sanjivani*, of the 26th March, writing from Jalpaiguri, says:—

26. Unlike coolies in the tea-gardens of Assam and Cachar, the coolies in the tea-gardens of Darjeeling, the Tarai and Jalpaiguri are under no contract with their employers. They are therefore at liberty to leave their respective tea-gardens whenever they like. But this causes great inconvenience to the planters, who have, therefore, to treat their coolies in the most considerate manner. On the 24th November last, however, the Deputy Commissioner of Jalpaiguri issued a circular to the police to the effect that, if any manager of a tea-garden should bring to their notice the circumstance of a cooly leaving a tea-garden with his goods, or after having received advances from the garden, they should at once arrest and send up the cooly under sections 406, 407, 408, and 511 of the Indian Penal Code. By issuing this circular the Deputy Commissioner of Jalpaiguri has placed greater powers in the hands of the tea-planters of these parts than any contract could



give them. Their abuse of the powers which have thus been practically vested in the planters have already led to fearful consequences. On the information of tea-garden managers, the police have already filled the *hajuts* with coolies. And for want of a sufficient number of constables coolies are kept in *hajut* for five or six days before being sent up for trial. Cases under the sections referred to above are not cognisable by the police, but the Deputy Commissioner has not hesitated to entrust the police with powers to which they are not legally entitled, and the exercise of which will end in the utter ruin of the helpless coolies. The tea-gardens and the thánas adjoining them are far removed from the eyes of the higher officials. It can easily be conceived therefore how the tea-planters, in conjunction with the police, will take advantage of the circular to work the poor cooly's ruin. It is hoped that the educated people of the country and the public bodies will take up the cause of the poor cooly.

27. A correspondent of the *Prakriti*, of the 26th March, Aktabaddin Ahmmad by name, thus writes from Ula, in the Ranaghat sub-division of the Nadia district:—

Prakriti,  
March 26th, 1892.

The income-tax at Ula in the Nadia district.

One Atur Sardar of Ula, who tills land himself and keeps a shop, containing goods valued at Rs. 300, has been assessed to an income-tax of 10 rupees. His income from the shop and the tillage cannot possibly amount to Rs. 500. His income from the latter source cannot amount to more than Rs. 200, and he has a family of 12 to 14 persons to support. The assessing officer did not make a careful enquiry before assessing the tax in this case. Many people have been thus unjustly assessed, and the cost of appeal alone prevents them from preferring appeals against the assessments. Moreover, village people very much fear the officers of Government.

### III.—LEGISLATIVE.

28. The *Burdwan Sanjivani*, of the 22nd March, says that the provisions of the Land Acquisition Act Amendment Bill have greatly alarmed the writer. In the Bill the Collector has been made the sole authority in the matter of awarding compensation, and people questioning the fairness of an award have been referred to the Civil Court. But how many will be able to take that course, and where is the necessity of a provision like that? The writer admits that in most suits relating to the amount of compensation granted, the decision of the District Judge goes against the Collectors. But does Government dare to say that in thus deciding against the Collector and enhancing the amount of compensation granted, the Judge does an act of injustice? If not, where is the necessity of altering the law on the subject? If it be not the object of Government to deprive people of their due or to throw obstacles in the way of justice, then it ought to abandon Mr. Bliss's Bill.

BURDWAN SANJIVANI,  
March 22nd, 1892.

29. The *Sahachar*, of the 23rd March, has the following on the Land Acquisition Act Amendment Bill:—

SAHACHAR,  
March 23rd, 1892.

The Land Acquisition Act Amendment Bill.

It is not likely that the proposed law will do any good to the people. It contemplates conferring dangerous powers on the Collector. The Collector is a Government servant, and it will be improper to invest him with powers of a judicial character. The Hon'ble Mr. Bliss says that a Judge is also a Government servant, but a Judge is vested with judicial powers. But this is no argument whatever. Both a Magistrate and a Police officer are officers appointed by Government; but while a confession of guilt made before the latter is of absolutely no value, one made before the former is of such importance as to lead even to the passing of a sentence of death on a man. The fact is that it has now become the order of the day to curtail the powers of the Courts and to increase those of the Executive. And it is probable that the laws which are being framed on this principle are meant to be a defiance of the Congress. The writer knows well that all public criticism of the proposed law will be absolutely thrown away. The liberty of speech and writing which the people enjoy is of absolutely no value, in as much as it brings no advantage to them by influencing the conduct of Government. The writer will nevertheless make the following suggestions in regard to the Bill:—

The present system of the trial of land acquisition cases, with the help of assessors, has not worked well. The assessors, on both sides, try to support the



parties they respectively represent, and the Judge therefore receives absolutely no help from them. This system should therefore be abolished, and the whole power should be vested in the Judge. But as the Judge will require to be informed regarding the value of the lands taken, assessors ought to be appointed to help him. But they should be selected on the same principle on which jurors are selected. That is to say, they ought to be impartial men, and not special pleaders. Again, people should, in all cases, be allowed to appeal to the High Court against the decision of the Judge and the assessors. The provision requiring parties to use court-fee stamps in land acquisition suits is very objectionable, and the more so, because in the cases in question, it is Government that compels people to seek the protection of the courts. Already Government is accused of selling justice. The provision in the new Bill relating to stamps should therefore be abandoned. The writer has, however, no hope that the proposal will be accepted by Government, and it is for Government to consider whether or not this state of things, in which all public criticism of its measures is systematically disregarded, ought to last.

NAVAYUGA,  
March 24th, 1892.

30. The *Navayuga*, of the 24th March, says that a year has now elapsed since the passing of the Consent Act, but no trace can be seen of the agitation which, according to the

The Consent Act Agitation.

vaunt then made, should now have been filling both India and England for a repeal or, at any rate, for an amendment of the Act. If the Act has really interfered with the Hindu religion, why has there been no further agitation during this period of one year? And why, again, are Raja Peary Mohun and others silent? If the Act has really been passed at the instigation of the Congress, why does Raja Peary Mohun maintain his connection with that body? Must one understand from this apathy and indifference that the Act has not interfered with the Hindu religion and has not sullied the social glory of the Hindus?

BANGANIVASI,  
March 25th, 1892.

31. The *Banganivási*, of the 25th March, has the following remarks on the Land Acquisition Act Amendment Bill:—

The Land Acquisition Act  
Amendment Bill.

The Bill, if passed in the form it has been framed, will make owners of land quite helpless, for it makes the Collector's valuation final. If any owner of land is not satisfied with the Collector's valuation, he may, indeed, seek the protection of a law court, and carry on a suit against Government as against any private person. But all the time he will be fighting, Government will be in possession of the land by right of ownership. Under the existing law, an owner of land whose land is taken up for public purposes receives interest so long as he does not actually get the price. But the Bill has omitted the provision about payment of interest. And the writer is constrained to say that this will be extremely unjust. Government says that many owners of land raise frivolous objections against the Collector's valuations simply in order to gain time and draw interest, and the new Bill is therefore intended to check this practice involving a waste of public money. Well, Government's intention may be honest, but considering the hardship which non-payment of interest will entail upon most owners of land, the proposal not to pay interest can hardly meet with public approval.

No one will also deny that it will be extremely unjust to leave the valuation of lands in the hands of the Collector, who is himself the purchaser. To give this power to the Collector will be like appointing the cat to keep guard over the fish. The provision in the Act of 1857 was the best in this respect. For the greatest chance of a piece of land being correctly valued will lie in its valuation being made by a disinterested party. If the valuation is left in the hands of the Collector, he will, in all cases, try to gain the favour of Government by estimating all lands acquired at their lowest value.

Whoever is dissatisfied with the Collector's valuation will have to bring a suit against Government and conduct it at his own expense; and he will not get his money before the final disposal of the suit, and he will get no interest on his money when his money shall be at last paid; and all this time the land will be in the possession of Government. It is strange how Government could dare to frame such a rigorous Bill. Has it thrown every possible obstacle in the way of the owners of land with the object of compelling them to abide by the decision of the Collector and take any value for their lands which the Collector pleases to award? If this be the motive of Government, then it must be said



that, however much such a motive might pass uncensured in a private purchaser, it cannot be worthy of the Government of a country whose duty it is to protect the rights and interests of its subjects. Government will incur great blame if it does not withdraw such an iniquitous Bill. The further consideration of the Bill has been postponed for a year, and it behoves Government to consult public opinion on the Bill during that time.

32. The *Bangavasi*, of the 26th March, says that Government did not act wisely in passing the Consent Act. The Act has been enforced and, whether it produces good or evil, the people of the country must submit to its operation. But the writer feels it his duty to inform the authorities that the public are extremely dissatisfied with the provisions of the Act. The fact of Atmaram Raghav of Puna being punished with three months' rigorous imprisonment and a fine of three hundred rupees for having cohabited with his lawfully-wedded wife has filled every heart with fear. And the public is terrified to hear that the age of the girl was ascertained simply by taking the evidence of three doctors. The writer is at a loss how to allay people's fears. He therefore prays to Government to repeal the Act and remove the fears of its subjects, thereby earning their blessings.

BANGAVASI,  
March 26th, 1892.

33. The *Sanjivani*, of the 26th March, has come to know under whose advice the Lieutenant-Governor is throwing obstacles in the way of the development of Local Self-Government. That gentleman has ever been an enemy of native progress. And it is hardly likely that Sir Charles Elliott will circumscribe the scope of Local Self-Government under the advice of such a man.

SANJIVANI,  
March 26th, 1892.

The retrograde sections in the Municipal Act Amendment Bill have all of them originated with Mr. Phillips of the Bengal Civil Service. If the suggestions made by that gentleman are carried into effect, Municipal Commissioners will become little better than puppets. And what would be the good of making one-self a puppet? If Government reserves to itself the privilege of appointing Municipal Chairmen, and otherwise curb the powers of Municipalities, then, as it has already an exclusive control over the finances of municipalities, Local Self-Government will be reduced to a farce. And the very name of Local Self-Government ought to be abolished if Government withdraws the privileges it has granted to the municipal bodies. Let all Municipal Commissioners in the country then resign their posts, and let the country be made over to the capricious management of Magistrate-Chairmen like Mr. Phillips. It will not be well for the country if Government allows itself to be guided by the advice of Mr. Phillips in the matter of the proposed amendment of the Municipal law and in disregard of the educated opinion of the province. But not even Mr. Phillips has been able to deny that the Municipal Commissioners have greatly improved the towns in the province. He has said that on the whole the Municipal Act has worked satisfactorily, and the Commissioners have shown considerable zeal in the discharge of their duties. The cases of Nasirabad and Kishengunge in the Mymensingh district show that the Municipal Commissioners have done much for the improvement of those two towns. Are then the Municipal Commissioners to be deprived of their privileges as a reward for their past labours? It is an undisputed fact that all municipal towns in the province have experienced improvements under independent municipal government to which they were strangers during the long period of municipal government under official control. And are the municipalities of Bengal to be treated thus mercilessly because they have acquitted themselves so well?

34. The *Dacca Prakash*, of the 27th March, says that if the proposed amendment of the Land Acquisition Act is passed into law, it will be possible for a Collector to take any land he pleases for a nominal value. The object of the amendment seems to be to make the valuation by the Collector final, but this provision will certainly prove ruinous in the working. Mr. Bliss is for throwing the whole burden of costs in cases under the Land Acquisition Act upon the owner of the land. Yes, this is such a proposal as a civilised Government might be expected to make! Government takes land for a nominal value and the wronged owner institutes a suit to obtain justice, but under the proposed arrangement he must not only pay his own costs, but also those of Government in the suit!

DACCA PRAKASH,  
March 27th, 1892.



The necessity that there is of acquiring 700 square miles of land for the Chittagong Railway seems to be one of the reasons for the introduction of the Land Acquisition Act Amendment Bill. Most of the land required for that railway forms part of permanently-settled estates. And if Government buys it at not more than Rs. 20 per bigha, it will still have to pay Rs. 2,71,04,000 for it. But the cost of the land in question has been put down in the estimated cost of the railway as only 8½ lakhs of rupees. It is therefore clear that it is intended to purchase the land at a nominal value, or Government would not have proposed to make over 700 square miles of land to a railway company. It is proposed to make over to the railway company a stretch of land one mile broad on both sides of the railway line along its whole length. The whole of such towns as Comilla may fall within that mile's breadth of land, and to pay the owners of lands in those towns even 8 annas, or, at the most, 12 annas per bigha would be simply ruinous.

Mr. Bliss contends that the interests of the Government and the people are identical, and that the latter ought not therefore to grudge the former any advantage in the acquisition of lands. This contention would be perfectly just if Government were always guided by considerations of justice. To take the case of the proposed Chittagong railway, Government is going in this case to deprive thousands of petty owners of their lands for the benefit of an English railway company. And are the interests of the Government and the people identical in such a case? If Collectors are vested with such powers of acquiring lands, they will be able to commit all sorts of oppression.

DACCA PRAKASH,  
March 27th, 1892.

35. The same paper, referring to the case of Atmaram of Puna, remarks that the man has been punished in spite of the denial by his wife of the fact of cohabitation, and her declaration that her father was actuated by malice against her husband, and that she was 14 years of age. The public should, therefore, judge whether there are oppressions under the Consent Act or not.

The Puna case under the Consent Act.

#### IV—NATIVE STATES.

SAHACHAR,  
March 23rd, 1892.

36. The *Sahachar*, of the 23rd March, has the following on the Hyderabad Administration:—

The Hyderabad Administration stands in need of overhauling. His Highness the Nizam is a perfect gentleman, and has the good of his subjects at heart. But so long as he is surrounded by the present set of councillors, &c., any good to his subjects is out of the question. Sir Asman Jah, the Prime Minister, has acquired a reputation for ability. He had been to England, and has personally observed the working of different European Governments. But notwithstanding all this, he is still a Turk at heart. It is his strong conviction that the subject lives for the Sovereign and not the Sovereign for the subject. He is a principal opponent of the Congress, for the idea of people having a share in the administration of this country is intolerable to him. Though he has been educated in England, he is still not free from religious bigotry. He treats the Hindus, who compose nine-tenths of the population of Hyderabad, as a conquered people having no political rights. Chandulal was the Prime Minister of Hyderabad during the time of the present Nizam's grandfather. Raja Narayan Prosad acted as peshkar during the minority of the present Nizam, and took entire charge of the administration at a very critical time. After his death, his grandson was installed as peshkar. But after a time, pressure was brought upon him, and he is now without power. There is not a single Hindu among the Ministers. So much for Sir Asman's treatment of the Hindus. The Judicial and the Police Department, also stand in need of reform. The recent manifest bearing on the administration of justice, which was issued by the Nizam in connection with the diamond case, has not been able to delude the public. Again, the Minister appointed a special Judge for the trial of the murderer Abdul Wahabed, but what the result of the trial has been is well known to the public and the Government of India. There are not two opinions as regards the point that the Courts in the Nizam's territory require a thorough reform. Sir Asman Jah is so fond of absolute power that not a single newspaper is now published in Hyderabad. English political officials do not interfere in the matter, and they have good reason for not

Hyderabad.



interfering. They know that in England liberty was established after much bloodshed, and they think that India is not fit for liberty. They are consequently at one with the Minister in the matter of closing the mouth of the press. Such stringent rules have been made on the subject that no man of honour can consent to conduct a newspaper. The writer has learnt, but he is not positive, that Sir Asman Jah has promised to do his best in conjunction with Sir Syed Ahmed to prevent Mussulmans from joining the Congress, and that he has purchased with this promise the silence of the Resident and the Foreign Office in regard to the administration of Hyderabad. Of course, the Government of India, as Government, cannot possibly be a party to any compact of this nature. But the writer sees with regret that the Government does not always rule the country, but simply ratifies the acts of its big officials. To return to the subject. Sir Asman's policy is not in accordance with the spirit of the times. Recently a sinecure post carrying a salary of Rs. 500 per month has been created to provide the son of one Mustaf Hoshein, who is believed to have great influence over the Nizam. The son is a barrister, who has been unable to put himself in practice after his return from England, and hence the necessity of making some provision for him. There are lots of native and European sharks in Hyderabad. The nobles have still soldiers of their own and can do what they like. In short, Hyderabad is the most misgoverned among the Native States. The disclosures in the diamond case have shown that the Nizam can draw on the public treasury at his pleasure. This is not as it should be. In the interest alike of the Nizam and of his State, Government ought to interfere in its affairs.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

37. The Nilphamari correspondent of the *Rangpur Dik Prakash*, of the 24th March, says that the sub-division has been suffering from draught for the last eight months, and if there be no rainfall during the remaining days of the current Bengali month of Chaitra, the *bhadoi* crop will be completely withered. Rice, in consequence, is selling very dear. In view of the distress of the people, the District Magistrate ordered relief work to be commenced in the shape of a road from the Nilphamari station to Jaldhaka. But seeing that a sufficient number of labourers were not forthcoming, the Magistrate concluded that the distress had not yet proceeded so far as to require the opening of relief works. But the people of this district are averse to work as coolies, and will not submit to it until they have consumed the last grain of rice in their stock. The writer would advise the Magistrate to postpone the opening of relief works for one month, by which time, if there be no rainfall, people will have consumed all their substance, and will flock in large numbers to relief works.

RANGPUR  
DIKPRAKASH,  
March 24th, 1892.

38. The *Banganivasi*, of the 25th March, has learnt that rice is selling at from Rs. 5 to Rs. 5-12 per maund in Pural near Bisganj thana, Dinajpur district, and the people are therefore suffering from extreme pinch of scarcity. On the 6th March last a villager sold his daughter, a babe of eight months, for one rupee, to save himself from starvation.

BANGANIVASI,  
March 25th, 1892.

#### VI.—MISCELLANEOUS.

39. The *Gramvasi*, of the 21st March, says that recently the rate-payers of Ward No. 8 of the Howrah Municipality and Babu Akshay Charan Das, Secretary to the Howrah Peoples' Association, sent a petition to Government on the subject of scarcity of water, and other wants from which they are suffering. And on the 19th March, Babu Akshay Charan Das called on the Magistrate in his character of a representative of some people, and submitted an application to him on the same subject. The Magistrate asked Akshay Babu that, as he had already taken steps to meet the wants of the people, why had they sent a memorial to the Lieutenant-Governor without letting him know anything about it? This omission to consult him beforehand has incensed the Magistrate so much that, according to Akshay Babu's statement, he treated that gentleman very discourteously on the occasion of his visit, not even giving him a chair to sit on.

GRAMVASI,  
March 21st, 1892



BANGAVASI,  
March 26th, 1892.

Scarcity of water in Bengal.

40. The *Bangavasi*, of the 26th March, has the following:—

It is no exaggeration to say that the whole of Bengal is at this moment suffering from scarcity of water. We are receiving heaps of letters from the mufassal complaining of scarcity of water. And this scarcity is now being felt in its keenest form in many villages. There are villages in which not even a drop of drinking water can be easily procured. The villagers manage to live by fetching water from streams at a distance of four or five miles, or from tanks on the border of the village excavated by some pious ancestor of theirs. Not one drop of rain fell during the rainy season, and a dreadful summer with its burning sun is now before us. And not a drop of water is to be had! How will people live under such circumstances?

Scarcity of food has not yet destroyed so many lives as scarcity of water has done. Indeed, scarcity of water is more fatal in its consequences than scarcity of food.

The reason of the present scarcity of water is to be sought partly in the neglect or inability of the District Boards—bodies which have, under section 88 of the Local Self-Government Act, been entrusted with the charge of water-supply—to perform that function. The Boards could not make adequate arrangements for water-supply even if they would, because they have not been given full freedom in the matter of allotting money for such works. But for their water-supply the people are not so much dependent upon Government as they are in the matter of the stoppage of the exportation of their food-grains. The chief reason of the present scarcity of water is the absence in the present generation of that pious zeal in excavating tanks for the public benefit which was so conspicuous a trait in the character of their ancestors. Un Hindu ideas now dominate over the minds of the people, and the result is that the Hindus are subject to all sorts of suffering. It should be easy for the true Hindu to see the reason of the present universal scarcity of water.

BANGAVASI.

41. The same paper complains of the virulence of cholera in Kurman in the Burdwan district, and prays for medical assistance from Government.

SANJIVANI,  
March 26th, 1892.

42. The *Sanjivani*, of the 26th March, says that in consequence of a quarrel between one Trailokya Nath Ghosal, of Alipore, and his wife, the latter threatened her husband that she would commit suicide. The husband, however, did not attach much importance to the threat. But the wife really committed suicide on the 18th instant. The young women of the day have become a little too sensitive, and do not hesitate to take their own lives for the most trifling causes. This is due no doubt to the absence of moral stamina in the young women of the day.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
March 27th, 1892.

Bi-metallism as a solution of the exchange difficulty.

43. The *Dainik-o-Samachar Chandrika*, of the 27th March, has the following on bi-metallism:—

Many say that as England will never have a silver currency, a gold currency should be introduced in India. But as India is an extremely poor country with a very large population, great inconvenience will be caused by the introduction of a gold currency here. A gold currency is, therefore, out of the question as regards India. Again, the adoption of a silver currency by most countries of the world will, by increasing the price of silver, produce the same sort of inconvenience as is now felt in consequence of the increased value of gold. The writer is, therefore, of opinion that bi-metallism is the only solution of the exchange difficulty. The Government of the United States is asking all European Governments to adopt a bi-metallic currency, consisting of gold and silver. But this the Governments in question are unwilling to do. The efforts of the American Government in this direction resulted only in a temporary rise in the price of silver. The present exchange difficulty is sure to vanish if the European Governments adopt a bi-metallic currency. The President of the United States contemplates forcing the hands of those Governments by buying up all gold now in circulation in the world, and thereby creating an artificial dearth of that metal. For, if this is done, the European States will be compelled by sheer necessity to adopt a bi-metallic currency. Who shall deny that the United States Government have the power of thus compelling the European



States to adopt a bi-metallic currency? That Government has an annual surplus of 22 crores of rupees; and, if it spends this large sum in buying gold, the effect will be to still more increase the price of that metal, and thereby increase the present exchange difficulty. Thus the only remedy lies in bi-metallism. The Government of India has been for a long time trying to win over the Government at home to bi-metallic views, but without success. The present increased price of gold in relation to silver has been of very great pecuniary advantage to English capitalists. These men lend their money in gold, and deduct a sum for exchange at the time of lending. They also get their interest in gold, and are paid their principal in gold, with additions each time, on account of exchange. They are, therefore, interested in perpetuating the present state of things. And as they are the most influential people in England, no bi-metallic currency can be established there. India has now to pay to England some 16 or 17 crores of rupees more than its due, on account of exchange. It is also for the same reason that Anglo-Indians are continually exporting Indian food-grains to England. The exchange difficulty is, therefore, doing a world of harm to India.

44. A correspondent of the *Som Prakash*, of the 28th March, says that cholera has broken out in a severe form at Sanrapul and the surrounding villages in the district of 24-Parganas. Malangaputti, Samnagar, and some other villages have been well-nigh depopulated. The villagers are too poor to pay for medical help, and the authorities are therefore asked to send some doctors to that part of the district.

SOM PRAKASH,  
March 28th 1892

45. The *Dainik-o-Samachar Chandrika*, of the 29th March, says that cholera has broken out in several places in Bengal, and fatal cases are occurring at Saidpur, Sutchachar, Natagar, and other villages in the 24-Parganas, and at Tribeni, Sibpur, and other villages in the Hooghly district. The disease is also raging violently at Krishnagar, in the district of Nadia. Steps ought to be, therefore, taken everywhere to put down the scourge. The outbreak is due to scarcity of water, which is being felt everywhere in the mufassal. English civilisation has made people selfish, and nobody now thinks of excavating tanks with the object of supplying drinking-water to the people of his village. Much good would have been done if the efforts of Dr. Kalipada Gupta who proposed to collect subscriptions for the purpose of excavating tanks, had been successful. The Babus are busy with the Congress, while the Lady Dufferin Fund and the Lady Roberts Fund are swallowing up native charity. But while people can do without Congress or female doctors, they cannot do without good drinking-water, and people should, therefore, for a time, stop paying into the Congress Fund, the Lady Dufferin Fund, and the Lady Roberts Fund, and subscribe money for the purpose of excavating tanks. Municipalities and District Boards will not be able to do anything in the matter. They have not adequate funds. And even if they had, the officials would not allow them to spend the same for this purpose. Government is indifferent in the matter. As Providence shows no mercy, the country is having a very bad time of it on account of scarcity of water.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
March 29th, 1892.

#### URIYA PAPERS.

46. The *Uriya and Navasamvad*, of the 9th March, approves of the provisions of the Court of Wards' Act Amendment Bill, and remarks that the Bill, when passed into law, will afford relief to many a landowner involved in debt in Bengal.

URIYA AND  
NAVASAMVAD,  
March 9th, 1892.

47. The increasing price of rice has made all the native papers of Orissa very anxious. The *Samvadvaika*, of the 10th March, reports that the day labourers in Baleswar find their wages hardly sufficient to procure them two meals a day. The *Utkaldipika*, of the 12th March, points out that want of food is keenly felt in those parts of Orissa that were affected by the late rains and cyclone. The paddy reaped in the late harvest in those parts is found to be so much injured by the late cyclone that when husked, it does not yield the usual quantity of rice.

SAMVADVAHIKA,  
March 10th, 1892



URIYA AND  
NAVASAMVAD,  
March 16th, 1892.

48. The *Uriya and Navasamvad*, of the 16th March, proposes that the export of rice from the Baleswar district should be stopped by an executive order of Government.

UTKALDIPKA,  
March 19th, 1892.

49. The *Utkaldipika*, of the 19th March, approves of the reprimand administered to the Puri Municipality by His Honour the Lieutenant-Governor of Bengal, and observes that the Municipality must fall if it cannot find strength enough to stand. At the same time, the writer advises the Municipality not to cut a bad figure in the eyes of the public, and thereby bring disgrace on the system of election and defeat the principle of Local Self-Government.

ASSAM PAPERS.

PARIDARSHAK.  
March 21st, 1892.

50. The *Paridarshak*, of the 21st March, says that the English will again have to be busy with a Lushai war. Considering that Upper Burma has not yet been settled, and that risings are still from time to time taking place there, the Government of India will be involved in great difficulties if it is embroiled in a fresh Lushai war.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 2nd April 1892.*